

# HUMANITIES

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## NETWORK

### The Environment and the Common Good: How to Apply

CCH strongly urges organizations interested in applying for a grant under "The Environment and the Common Good" to contact the nearest CCH office to discuss their proposals. Special proposal-writing workshops will be scheduled for mid-March; check with the nearest CCH office for details.

#### I. ELIGIBILITY

Any nonprofit organization, institution, or group, whether or not incorporated or tax-exempt, is eligible to apply under this program. Grants will not be made to individuals. We encourage co-sponsorship by two or more organizations, such as a civic group and a university.

#### II. EXPECTATIONS

The proposed project must include activities which attract a broad range of the California public, whether through broadcast media or discussion groups. The proposed activities should fit into an overall plan that integrates the views of the general public, scholars, and policy makers into the discussion of the issue or issues addressed.

Activities which may be funded under the grant include, but are not limited to, planning meetings, preparation of papers, seminars, colloquia, conferences, town meetings and other public forums, publication and dissemination of printed materials, radio or television broadcasts, and lectures. The proposal should describe how the chosen format will lead from small group discussions for intensive analysis of the issues to programs of broad public outreach.

The full proposal should also:

1. Describe that aspect of "The Environment and the Common Good" which is to be the subject of the project, why it is appropriate for treatment at this time and in this context, how it bears on choices facing the California public, and how a broad diversity of viewpoints will be insured.

2. Explain the central role to be played by disciplines of the humanities — particularly core disciplines such as history, philosophy, and literature — in the project. The proposal should explain how particular disciplines, for example, philosophy, will provide special perspectives on the chosen issues. Prospective resource people should be identified, and statements from participating humanists indicating their intended approaches to the issues should be included.

4. Detail the proposed format, including descriptions of all activities (e.g., seminars, forums, conferences, publications, etc.) and a prospective schedule of events. Justify the selection of the format in terms of your intended audience and the desired impact on that audience.

5. Provide a track record of the sponsoring organization(s), describing the organization's background and its resources for carrying out the proposed activities.

6. Provide a detailed budget, showing the basis for all estimated costs.

7. Indicate how the project is to be evaluated, including both internal and external assessments.

8. Include brief (100-word) biographical statements about key project personnel, speakers, and advisors.

#### III. PLANNING GRANTS

To encourage cooperation or co-sponsorship between organizations and to aid the development of proposals generally, the Council will make available on a competitive basis a limited number of planning and development grants in amounts up to \$1000 to organizations seriously committed to submitting a proposal. These planning grants will be awarded between February 1 and March 30. Interested parties should contact either CCH office to obtain guidance.

A prospective sponsor must demonstrate the need for planning funds, and after consultation with CCH staff, submit six copies of a letter (2-3 pages) that includes: (a) a brief description of the overall project concept and an explanation as to why it is appropriate to "The Environment and the Common Good"; (b) a description of project activities; (c) information about the sponsoring organization; (d) a budget detailing the use of planning grant funds, including designation of local (cash or in-kind) match.

PLEASE NOTE: PLANNING GRANTS WILL NOT BE AWARDED TO ALL WHO APPLY. AWARD OF A PLANNING GRANT DOES NOT GUARANTEE FUNDING OF THE PROPOSED PROJECT.

#### IV. APPLICATION DEADLINE

Prospective applicants should write or call the nearest CCH office for application forms. Early consultation with CCH staff about the proposed projected idea is strongly encouraged. Full proposal narratives should be limited to no more than fifteen pages. Ten copies are due in the CCH San Francisco office by July 2, 1990. Announcements of awards will be made in September.

#### Public Meeting in Riverside

On Tuesday, February 13, CCH will host a one-day meeting of southern California library and museum professionals, CCH project directors, and members of the public to discuss the state's present and future needs for cultural programming.

The day-long conference will include small group discussions as well as plenary sessions on the mission of the public humanities and how groups and individuals can cooperate to promote that mission in California.

The conference will be held at the Riverside Central Library, 3581 7th Street, from 9 a.m. until 2:30 p.m. Space is limited and pre-registration is required. To reserve a place, please call the Los Angeles office by February 5, at 213/523-5993.

## CCH AND THE COMMON GOOD

By James Quay  
Executive Director, CCH

CCH's Common Good grant category had its genesis in a long-range planning session in early 1987. Council members had just finished listing the past CCH program initiatives of which they were most proud and were beginning to ponder what programs would make them proud five years hence. Sister Magdalen Coughlin declared her pride in the great multicultural diversity of the Council's funded projects, but wondered whether the Council might not want to complement this commitment to diversity with a commitment to the common good.

The common good. The phrase immediately struck a chord with the Council members present that day. I feel that the phrase, with its powerful suggestions of community and ethical concern, would have appealed equally to board members of earlier Councils as well. During 1974, after a series of statewide public meetings, the first California Council had chosen "The Pursuit of Community in California" as its program theme. In all the public meetings, held in the towns and cities of this most modern of American states, the land of "freeways" and "lifestyles," what the Council had heard most clearly was a longing for *community*. Californians were asking the new Council to put the humanities to the task of discovering continuities with those who came before them, with those with whom they shared the present, and with those who would come after them. Many of the one thousand projects the Council has funded since then have sought to do exactly this.

In September of 1987 the Council formally asked that staff explore the feasibility of an initiative on "the common good" and later that year approved the establishment of a new grant category over the next four years. While "the common good" would be the overall rubric, each year the Council would select a new area of emphasis. The topic for the first year was "The Economy and the Common Good," followed now in 1990 by "The Environment and the Common Good." Other topics will follow in 1991 and 1992.

#### The Planning Process

The Council sought advice beyond its board members to help shape the initiative. In early 1988 the Council awarded a planning grant to the Center for Ethics and Social Policy at Berkeley's Graduate Theological Union. The Center had sponsored a successful project four years earlier as part of a CCH initiative on the topic of "Justice and Equality," a theme closely related to "The Economy and the Common Good."

At the July deadline, CCH received 12 applications. None applied for the entire \$100,000; however, three applicants submitted separate applications that comprised a single joint project whose budget totalled about \$100,000. These applicants were the same three who had explored the possibility of a joint project and they were ultimately successful in obtaining the Common Good grant, announced in September.

(Continued on page 7)



# Nomads of the Eurasian Steppe

by Vladimir N. Basilov  
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*The Natural History Museum of Los Angeles County last year presented a major exhibit on the legacy of Central Eurasia's nomadic peoples, bringing together artifacts, works of art, and photos from the collections of Soviet museums and international scholars who provided cultural and historical context. CCH sponsored interpretive symposia to accompany the exhibit, which has since traveled to the Denver Museum of Natural History and the Smithsonian Museum in Washington. The following excerpts are adapted from the museum's exhibit catalog, entitled "Nomads of Eurasia."*

Over a period of nearly three thousand years (from the beginning of the first millennium B.C.) the nomads of the steppes inhabited vast territories from the northern shores of the Black Sea to the northern borders of China. Nomadism was a mobile way of life closely connected to economic circumstances, since it was economic necessity that forced people to migrate from place to place. The nomads of the Eurasian steppes were mostly engaged in extensive livestock herding. When their animals had devoured all the forage in one pasture area, they were driven to feed in another.

These established habits of migration could change rapidly when war or the threat of war forced the herders to leave their usual dwelling places. The necessity of closing ranks during a period of military danger could force the nomads to live together in large temporary settlements, even though this was very inconvenient for pasturing livestock. For instance, in the twelfth and thirteenth centuries Mongol settlements often numbered in the thousands of inhabitants. The political situation could also have a significant influence on the character of the economy. In the eighteenth and first half of the nineteenth century when there were frequent wars and raids, the Kirghiz preferred to raise horses — the most mobile form of livestock. After the Kirghiz were annexed to Russia in the last half of the nineteenth century, under peaceful conditions, sheep-raising became the chief occupation in the Kirghiz economy, and the number of cattle and camels increased as well. Curtailing of pasture and the demands of the market also affected the composition of the herds.

Although extensive livestock husbandry was the foundation of the nomads' economy, they were not averse



Young woman of the Buryat tribe, in the area north of Mongolia. Photo from 1905, courtesy of Peter the Great Museum of Anthropology and Ethnography, Leningrad.



At left, 20th century nomad settlement, combining a collapsible felt yurt and a wooden structure, with livestock nearby (photo courtesy of Peter the Great Museum of Anthropology and Ethnography, Leningrad). At right, detail of housing from 7th century B.C. Scythian petroglyph shows similarities (photo from Devlet).



to other occupations that could supplement this economy. Practically all the nomadic peoples at various stages of their history practiced supplementary agriculture, hunting, trade, and crafts. Throughout the ages the possibility of seizing neighbors' wealth has been a great temptation, and for many nomadic societies, as indeed for sedentary ones, predatory wars became an important supplement to their peacetime economy. Agriculture occupied an ever increasing role for certain groups, and the cycles of agricultural work had to be considered as they organized their migrations with livestock. Their movements then depended not only on the character of the pasture but also on the time for the harvest of their cultivated lands.

Migratory herding was not humankind's most ancient occupation. As archeological excavations have shown, it was preceded by a complex livestock-raising and agricultural economy with a relatively sedentary way of life; only husbandry had a more pastoral character. The Aryans, who came from the north into India in the second millennium B.C., are an example of a society with this kind of economy. Why then did true nomadism originate just at the beginning of the first millennium B.C.? After all, the population of the Eurasian steppes had had extensive experience with animal husbandry even earlier. Horses — the most important animal to the steppe nomads — had been domesticated by the third millennium B.C.

There were probably a variety of reasons that induced many peoples to change from a complex economy to a more specialized one. Climatic changes could have been one important reason for the development of herding as an independent way of life. The climate became more arid from the third millennium. Then a short period of increased moisture around the middle of the second millennium once again gave way to a new dry period in 1200-500 B.C. During this time a number of early agricultural civilizations underwent a decline — both on the north shore of the Black Sea and in some southern regions of central Asia. With the increased aridity of the climate came an increase in the steppe and semidesert territories that could be used effectively only as pasture for livestock. Nomadic animal husbandry thus originated with a change in natural conditions when it proved impossible to retain the earlier mixed economic forms.

Sedentary peoples saw the nomads as barbarians, destroyers of culture. However, the nomadic herders created their own culture, which reflected the demands and possibilities of their way of life. Movable dwellings, clothing suitable for horseback, a wealth of felts and leather utensils — even writers in Classical times noted these accoutrements of the nomadic lifestyle. Nevertheless, some features of the nomadic culture were slow to evolve, and many traditions of the sedentary (or semisettled) way of life persisted — for

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*"Nomads, accustomed to harsh living conditions and taught from childhood to ride horseback and use weapons, were famed as fine warriors."*

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example, the production of ceramics and cumbersome metal utensils. The culture of the later nomads (from the first centuries A.D. on) was more adapted to the migratory way of life. While readily accepting many of the achievements of their sedentary neighbors, the nomads made important independent contributions to world culture. They improved equine harness and stimulated the widespread use of trousers and sabers. They introduced some forms of milk product, and popularized hunting with birds of prey. They also invented the bowed string musical instrument.

From ancient times the nomadic societies were divided into two major classes, the aristocracy and the common people. Although ancient custom proclaimed communal right to the land, well-off herders often seized the best pastures for their personal use. The aristocracy did not necessarily possess any real power. But the entire political history of the nomads shows the repeated rise of charismatic leaders capable of subordinating their fellow tribesmen, neighboring tribes, and even neighboring peoples. The nomads, accustomed to harsh living conditions and taught from childhood to ride horseback and use weapons, were famed as fine warriors. Because of the strict discipline imposed by the nomadic rulers ("khans"), these warriors became a formidable military force.

The nomads brought frequent calamities to their sedentary neighbors. The Great Wall of China, much of which was built in the third century B.C., serves as a lasting memorial to the terror the nomadic hordes inspired. However, relations between the nomadic and settled worlds extended far beyond warfare. Steppe and oasis were always connected by a mutually profitable trade. In exchange for livestock, leather and wool, the herders received grain and handicraft products. Nomadic and sedentary peoples sometimes formed political alliances. From the eleventh to thirteenth centuries, Russian princes involved the steppe peoples in their internecine wars, using the armed might of the nomads one against the other. Political alliances were cemented by ties of marriage. For example, the mother of the renowned Russian prince and military leader Aleksandr Nevskii was a Polovtsian girl, and in 1223 the Russians and Polovtsians fought together against a Mongol army.



# Black America and the California Dream

by **Lonnie G. Bunch III**  
**Curator, California Afro-American Museum, Los Angeles**



Grave monument of the ancient Turks, who became powerful in Eurasia in the 6th century A.D. Photo by L. Potapov.

The last flowering of the nomadic way of life was in the Middle Ages when powerful nomadic kingdoms — in particular, that of Chingis-khan — arose. More recent times brought a decline in nomadism. By the end of the seventeenth century the Manchu rulers of the agrarian state of China had established their dominion over the nomad state of Mongolia. In 1731 considerable numbers of Kazakhs voluntarily accepted Russian hegemony. In central Asia the nomads were weakened by the constant predatory wars that the feudal kingdoms carried on among themselves. The nomads lost control of the large territories they needed for extensive herding. For instance, the annexation of the Crimea to Russia in 1783 put a virtual end to nomadism in the south Russian steppes. By the eighteenth and nineteenth centuries the sedentary peoples of Europe and Asia had far outdistanced the nomadic peoples in cultural development and had begun to excel in military power. Nomadism came to represent a historical anachronism both as economic system and way of life. Therefore, when there was a famine among the Kazakhs in the early nineteenth century, the tsarist administration furnished foodstuffs and then insistently recommended measures for a rapid adaptation of the nomads to settled life.

In the nineteenth and early twentieth centuries nomadism was still practiced by large groups of peoples of the Russian empire: Kazakhs, Kirghiz, Turkmens, Buryats, Tuvinians, Kalmyks, Altaians, Khakass, Yakuts, and some Uzbeks, Azerbaijani, Nogaians, and Bashkires. But by this time nomadism was not so much an economic system based on extensive mobile animal husbandry. Instead, it had become a cultural identity, stoutly maintained even among seminomadic and semisedentary peoples who had abandoned truly nomadic forms of animal husbandry.



Kirghiz tribesman with hunting bird. For 1500 years, nomads have been masters of falconry. Photo courtesy of Institute of Ethnography, Moscow.

*At the Oakland Museum, the exhibit entitled, "Visions Toward Tomorrow: The History of the East Bay Afro-American Community 1852-Present," attracted 50,000 people. Sponsored by the Northern California Center for Afro-American History and Life, it can be seen through February in Los Angeles at the California Afro-American Museum. This article is drawn from one of several CCH-sponsored symposia.*

I am fascinated by the lure of California on Black Americans. This lure has had a long history. It's not something that just occurred around World War II. It goes back as early as the 1850s.

In 1913 W.E.B. Du Bois, one of the most important thinkers of 20th century America, wrote to a friend that he was going to California and that he was very excited about finding out "whether or not this story of California is true." After his visit, he drafted a major article for *Crisis* magazine, the magazine of the NAACP. In that article he said, "Out here in this matchless California there would seem to be no limit to your opportunities, to your possibilities." California had captivated Du Bois; he talked about the flowers and the trees, about the climate and the housing. And most of all, he talked about what he felt was a progressive Black community that was the leading light of Black life in this country.

One of the things that struck me about these comments from people like Du Bois was that, as anyone here knows, California has never been an oasis free of racism. I wondered why it was that the appeal was so strong despite the realities of racism. I think it has something to do with the conditions that Black Americans faced in other parts of the country, whether it was in the deep South or the urban North. In view of that, California, in spite of the racism and discrimination, seemed better. I have always thought that in a relative sense Black Americans felt in some ways that, though there was racism in California, it was a different kind of racism.

What then forms the basis of California's appeal to Black Americans? I think first and foremost for many it is the climate. Time and time again you see references to the climate in California being better suited to Black Americans. As far back as the late 1850s an article in the *Anglo-African* magazine said, "California is more adapted for the colored man because of the weather than any part of the United States. The climate of California is distinctly African." Obviously the person had never been here.

Another factor that appealed to Black Americans very early on was the belief that California might be more accepting of cultural differences. Why? Because, according to delegates at the National Negro Convention in 1853, "the Californian must be different because he has worked with and learned from the dusky colored Mexican." This theme of diversity in California was repeated over and over again in newspapers of the early 20th century. In 1911 *Crisis* magazine said that, "Perhaps the presence in this section of the country of large numbers of representatives of every nation on the globe has much to do with the success and possibilities that are available for our people."

What were some of these possibilities? What made Black people feel that somehow people of color would have a better chance in California? One part of the appeal for many Southern Blacks was political freedom, the ability to vote, which they did not have in other parts of the country. Freedom for Blacks is also defined as the opportunity to find the kind of housing that they

wanted. Housing was an extremely important part of the lure to California. Hundreds of photographs were sent back to the South showing Black families in front of their homes in California or showing pictures of their backyards with palm trees or orange trees. These images had a powerful effect on many Black Americans. One Black wrote: "I don't know if every Black in California has a home like this picture. And I don't care. All I care is that I want to have a chance to purchase a home like this because I am tired of living in a cropper shack."

*"I have always thought that in a relative sense Black Americans felt that though there was racism in California, it was a different kind of racism."*

The 1910 census showed that the percentage of Black home ownership in Los Angeles was much higher than in cities like New York or Chicago. One newspaperman in Southern California wrote, "The Negro population continues to come here and to buy homes in this city which indicates that there is no immediate danger of Los Angeles being depopulated soon by Negro people." The importance of this chance, this opportunity to buy a home cannot be overstated.

Another facet of opportunity is the opportunity to find jobs or to create businesses. The belief that there would be an opportunity to find a job, to take care of your family, appealed strongly to Black Americans. They responded to the recruitments of the late 19th and early 20th century from the railroads, the cotton industry, and later on, the war industries.

The desire to acquire an education was also a major factor in the California dream. Even though all schools were not integrated and all Black children did not have an opportunity, there were enough instances of integrated education that people believed in that dream.

In fact, Black life in California was in reality markedly different from the dream. Conditions were very oppressive. They had to struggle hard for every small opportunity. Why didn't the dream die? Why did people keep coming to California?

One reason, which I alluded to before, is that Blacks faced much worse conditions throughout the rest of the country—in the South, in the urban ghettos. Many people fled to California to escape the conditions of the South; whether it was sharecropping, the Klan, or the lack of political and economic freedom. They were not simply lured to California by a myth. These Black migrants were a group of individuals who made a decision to try to find a place where they *might* have the opportunities they had heard about. They were not *sure* they were going to find them, but life for Blacks is such that we have to go where we think there are chances. I think California was seen by many people as that place where there was a chance. H. Claude Hudson, who established the NAACP in Southern California, told me that he did not feel he would be free of discrimination by coming to California, but that he was going to be freer.

It is this perception of opportunity, of possibility, that brought people here. This perception in some ways becomes more important than the reality. Many Blacks in America have felt a desire to prove their worth, to prove they are worthy of a citizenship that they were denied by race. Whether it was proved through athletic events or through creating homes and businesses, Blacks wanted the chance to prove they deserve a fair share. They felt in California there would be that chance.



# DECEMBER GRANTS AWARDED

## Humanities in California Life

### Unknown California: 13 Radio Dramas

*Sponsor: Western Public Radio, San Francisco and California on Stage, Berkeley*

*Project Director: Ken Grantham*

*Amount of Award: \$5,100 in matching funds if \$10,200 in outside gifts are raised*

This series of radio programs will focus on often-ignored events in California's history, such as the Port Chicago mutiny of black sailors during World War II and the 1934 General Strike in San Francisco. The CCH award will help fund production of the radio play *Mah Jongg*, adapted from Maxine Hong Kingston's novel *Tripmaster Monkey*, and script development for one other program.

### An Ethnic Mosaic: Southeast Asians in Fresno

*Sponsor: School of Social Sciences, CSU Fresno*

*Project Director: Peter J. Klassen*

*Amount of Award: \$7,500 in outright funds*

During the past decade, the Fresno area has become home to some 45,000 Hmong, Cambodian, Vietnamese and Laotian immigrants. This exhibit accompanied by lectures, demonstrations, films, and discussions will provide a context for understanding their histories and cultures. The exhibit, planned in collaboration with the Lao Community of Fresno, Inc., will open March 30, 1990 (see Calendar).

### Bone Games, Bird Songs, and Brush Dancers: Traditional Arts of Native California

*Sponsor: Festival at the Lake, Oakland*

*Project Director: David Roche*

*Amount of Award: \$9,887 in outright funds*

The Folklife Program at Oakland's Festival at the Lake will bring together the largest gathering of Native Californian traditional performers and artisans in more than 100 years. Native American and other humanities scholars will comment, through lectures and written materials, on historical and linguistic aspects of the performances and demonstrations. The Festival will be held June 1-3, 1990.



Susan Billy, Pomo basket maker and community scholar, informs onlooker. Her work will be included in "Bones, Games, Bird Songs and Brush Dancers: Traditional Arts in Native California." Photo by Chris Simon.

### 1990 San Francisco Ethnic Dance Festival — Symposium and Curtain Talks

*Sponsor: City Celebration, Inc.*

*Project Director: Kim Euell*

*Amount of Award: \$10,000 in outright funds*

Three curtain talks and an all-day symposium will accompany this series of dance presentations in June 1990, examining ethnic dance as an element of California's increasingly multi-cultural society.

### Against the Tide... The Story of Those Who Refuse to Fight

*Sponsor: KPFA-FM and Pacific Foundation, Berkeley*

*Project Director: Judith Ehrlich*

*Amount of Award: \$10,000 in outright funds*

Scripts for this four-part radio documentary will explore the long history of American pacifism and the complex concerns of both its supporters and opponents. Conscientious objectors from World War II and the Korean and Vietnam Wars will join combat veterans and humanities scholars in examining the ethics and consequences of deciding not to fight.

## Humanities and Contemporary Issues

### Growing Up in Poverty Conference

*Sponsor: University of San Diego*

*Project Director: Judy Rauner*

*Amount of Award: \$9,119 in outright funds*

This three-day conference will bring together policy analysts, educators, community workers, and humanities scholars to explore and evaluate the impact of childhood poverty on California's civic life — in human rather than statistical terms — and to envision new approaches for solutions. To be held March 1-3, 1990 (see Calendar).

### Being an Older Woman in Contemporary Society: Inner vs. Outer Realities

*Sponsor: Claremont Graduate School*

*Project Director: Carolyn A. Harrison*

*Amount of Award: \$9,335 in outright funds*

At mid-life and beyond, women face pervasive negative stereotypes in our society. This one-day conference on March 3 will examine the impact and history of such images, as well as cultural variations, and the alternative, more vital self-perceptions that many older women have cultivated. (See Calendar.)



"Rowdy Dancers: Exploding the Mission," will discuss new dance style thriving both indoors and out in San Francisco's Mission District. Photo by Tamarov Vlad.

### Voices from Freedom Summer

*Sponsor: Clarity Educations Productions, Inc.*

*Project Director: Marilyn Mulford*

*Amount of Award: \$10,000 in outright funds*

Twenty-five years after a group of people from diverse backgrounds worked in Mississippi to register Black voters, many have reunited to compare thoughts and experiences. The film script project will explore the lessons they learned then and since about overcoming the barriers of race, class, sex and regionalism in a culturally pluralistic society.

### Regret to Inform (Vietnam Widows: A View of War)

*Sponsor: Film Arts Foundation*

*Project Director: Barbara Sonneborn*

*Amount of Award: \$10,000 in outright funds*

Although war and widowhood are inextricably bound, the experiences of American and Vietnamese women whose husbands were killed in Vietnam are seldom discussed publicly. This 90-minute video documentary will present stories of the women's suffering and survival, along with historical and cultural issues that have affected their individual circumstances.

### Frameline Symposium on Lesbian & Gay Media

*Sponsor: Frameline, San Francisco*

*Project Director: Elizabeth Kotz*

*Amount of Award: \$15,000 in outright funds*

This symposium will present a series of discussions and lectures on questions of sexual identity and media representation of the lesbian and gay community, both in independent gay productions and mainstream American media. The event will accompany the San Francisco International Lesbian & Gay Film Festival, June 20-30, 1990.



# DECEMBER GRANTS AWARDED

## Humanities for Californians

### Talking Dance: The Spring Series

*Sponsor: Ellen Webb Dance Foundation, Oakland*  
*Project Directors: David Gere and Ellen Webb*  
*Amount of Award: \$5,000 in matching funds if \$10,000 in outside gifts are raised*

This varied series of events will include one dance performance, discussions, and an interview with choreographer Simone Forti by dance historian Sally Baynes of Cornell University. All will be recorded for broadcast on KQED radio's "Forum" program. Events will be held on January 29 and February 5 and 19 (see Calendar).

### Filipino American History: The Legacy Lives

*Sponsor: Filipino American National Historical Society, Inc., Seattle*  
*Project Director: Joan May T. Cordova*  
*Amount of Award: \$7,650 in outright funds*

In July 1990, California will host its first national conference on the history of Filipino Americans, whose numbers have grown from a handful of seamen in 18th century Louisiana to today's nearly 2 million. This award supports scholar-led workshops on topics that include the early Filipino settlers in the U.S., the "Indopino" people who are descended from Filipinos and Native Americans, and methods for collecting historical materials.

### As Others See Us — U.S. Labor as Depicted on Stage and Screen

*Sponsor: Center for Labor Research and Education, UCLA*  
*Project Director: Gloria Busman*  
*Amount of Award: \$10,000 in outright funds*

Six evening seminars will feature portions of stage, film or television productions with labor themes, followed by panel discussions on pertinent historical, cultural, and policy issues. The series will be presented for union leaders and the public, in Riverside and in Los Angeles during fall 1990.

## Dissemination of the Humanities

### A Visual Life: Dorothea Lange

*Sponsor: Pacific Arts Entertainment, Berkeley*  
*Project Directors: Meg Partridge and Elizabeth Partridge*  
*Amount of Award: \$15,000 in matching funds if \$30,000 in outside gifts are raised*

The life and work of this California documentary photographer are the subjects of this film. Dorothea Lange's photographs gave a public face to the poor, minorities and women during the Depression and World War II. The film looks at the history-making woman behind the camera.

### Color Adjustment: Blacks in Primetime

*Sponsor: Resolution, Inc., San Francisco*  
*Project Director: Marlon Riggs*  
*Amount of Award: \$10,000 in matching funds if \$20,000 in outside gifts are raised*

Primetime television programming is one barometer of the nation's evolving response to black demands for equality, reflecting divisive social issues while also absorbing them into its non-threatening entertainment formats. This video traces the history of successes, distortions, and evasions produced by network television, which continues to be the most pervasive influence in contemporary culture.

### Iron Road

*Sponsor: WGBH, Boston*  
*Project Director: Judy Crichton*  
*Amount of Award: \$5,000 in matching funds if \$10,000 in outside gifts are raised*

The transcontinental railroad was the largest hand-built construction project of the 19th century, complicated by the Civil War, California's Gold Rush and a huge obstacle called the Sierra Nevada Mountains. This film will combine pictures with memoirs, diaries and oral interviews to reveal the human courage as well as the exploitation central to the project. The program will air on PBS's *American Experience*.

### The Sounds of the Silents

*Sponsor: The Silent Society/Hollywood Heritage, Los Angeles*  
*Project Director: Lynn Cadwallader*  
*Amount of Award: \$7,000 in matching funds if \$14,000 in outside gifts are raised*

Music made the silent movies come alive for audiences, and this film tells the history of early film music and those who wrote and played it. The film combines interviews with musicians, film clips and commentary on music's ongoing importance in cinema.

### Funny Ladies

*Sponsor: Film Arts Foundation, San Francisco*  
*Project Directors: Pamela Beere Briggs*  
*Amount of Award: \$3,200 in outright funds \$5,000 in matching funds if \$10,000 in outside gifts are raised*

This film documents the varied contributions of women cartoonists. Artists profiled include Dale Messick of "Brenda Starr," Cathy Guisewite of "Cathy," Nicole Hollander of "Sylvia," and Lynda Barry of "Ernie Pook's Comeeks," as well as a San Francisco group that produces the underground "Wimmen's Comix."

## Library of America Grant Extended

CCH has extended its grant to the Library of America so that more California public libraries may acquire the sixty-volume sets of works by America's greatest writers. Previous CCH grants of \$250 each had been awarded to 40 libraries in 1988; that amount, combined with \$250 raised locally and \$500 awarded to each library by the Andrew Mellon Foundation, permitted the libraries to purchase the collection, which costs \$1,000.

The extension of this grant to the Library of America, approved by the Council at its September 1989 meeting, will allow 74 additional California public libraries to acquire the sets, which include the writings of Thomas Jefferson and Henry Adams as well as those of many major American fiction writers.

## CCH Minigrants Awarded

The Fresno Human Relations Commission received a \$1,500 minigrant to videotape and publicize its conference, "Fresno: One Race, Many Cultures." The conference was held on November 4, 1989, bringing together community leaders, medical professionals and scholars to discuss the topic of "Traditional Healing and its Current Impact."

"The Challenge of Diversity: Race, Ethnicity, Class and Gender in Higher Education" will present a panel of five women scholars from several racial groups to discuss multi-cultural awareness and obstacles to it. This event on March 22 will begin a three-day conference sponsored by Women's Studies of the Claremont Colleges. The award amount is \$1,500.

"The Varieties of Historicisms" conference at the Humanities Research Institute, UC Irvine will invite the public to explore historicism and the effects that interpretations of history have on present social structures. Twelve American and Eastern European scholars will present brief lectures and lead discussions, scheduled for February 2-4, 1990 (see Calendar). The amount of the award is \$1,500.

## Proposal Writing Workshops

Proposal-writing workshops for those interested in submitting grant applications to CCH at the April deadline are scheduled as follows:

San Francisco office:  
Wednesday, February 28, 10 a.m. to noon  
Friday, March 2, 10 a.m. to noon

Los Angeles office:  
Tuesday, February 20, 10 a.m. to 12:30 p.m.  
Thursday, February 22, 10 a.m. to 12:30 p.m.

The workshops are free, but advance registration is required. Please call either the San Francisco office (415/391-1474) or the Los Angeles office (213/623-5993) to register and confirm dates.

Also, proposal-writing workshops for the Common Good category have been tentatively scheduled in Los Angeles on March 15, from 10 a.m. to 12:30 p.m., and in San Francisco in mid-March (call for details).



# CALENDAR OF HUMANITIES EVENTS



Detail from the "Threads of Remembrance" quilt, part of the exhibit "Strength and Diversity: Japanese American Women 1885 to 1990." Some of the quilt's patches bear the names of World War II internment camps. Photo by Rick Rocamora.

## Exhibits

- through Feb. 25 "Visions Toward Tomorrow: The History of the East Bay Afro-American Community, 1852-Present" continues at the California Afro-American Museum, 600 State Dr., Exposition Park, Los Angeles. 213/744-7432
- Feb. 17 through May 13 "Strength and Diversity, Japanese American Women, 1885 to 1990" is a photographic display of the hundred year history of Japanese women in America, at the Oakland Museum, 10th and Oak Streets. Museum hours are 10 a.m. to 5 p.m., Wed. through Sat.; and noon to 7 p.m. on Sun. 415/273-3948.
- Mar. 3 through Dec. 14 The "Roots Run Deep" exhibit presents oral histories and photos exploring the continuity of Indian ways in contemporary contexts and the honored role of elders in Native American societies, at the Marin Museum of the American Indian, 2220 Novato Blvd, Novato. Museum hours are 10 a.m. - 4 p.m., Mon. through Sat.; 12 noon - 4 p.m. on Sun. 415/897-4064
- Mar. 30-31 "An Ethnic Mosaic: Southeast Asians in Fresno" presents paintings, quilts and other historical and cultural artifacts of Fresno's growing Hmong, Cambodian, Vietnamese, and Laotian communities, at the CSU Fresno University Student Union. 209/294-3013

## Events

- Jan. 29 "Rowdy Dances: Exploding the Mission" is a performance by Rick Darnell of High Risk Group and Keith Hennessy of Contra-band, followed by a discussion moderated by Wendy Rogers of UC Berkeley, at San Francisco's Theatre Artaud, 450 Florida St. 415/621-7797
- Jan. 29 "The San Francisco Stage: From Gold Rush to Earthquake" Lecture Series" presents the first lecture entitled "The Athens of the West: The Mediterranean Aesthetics of the Bay Area," at the S.F. Performing Arts Library and Museum, 399 Grove St., 6 p.m. - 7:30 p.m. 415/255-4800
- Feb. 2 "The Varieties of Historicisms" conference begins, featuring Eastern European and American scholars who will explore how the uses and misuses of history affect the present., at the University Club, UC Irvine, 7:30 p.m. Reception at 6:30 p.m. Pre-registration is requested. 714/856-8180
- Feb. 3 "The Varieties of Historicisms" continues at the Humanities Research Institute, Administration Bldg. #338, UC Irvine, 9:30 a.m. - noon, and 2 p.m. - 4 p.m., 714/856-8180
- Feb. 3 "Aids, Privacy, and the Community: The Ethics of Mandatory Aids Testing and Disclosure" is a symposium at the Mayer Theatre, Santa Clara University, 1 p.m. - 4:15 p.m. 408/554-5319
- Feb. 4 "The Varieties of Historicisms" returns to the Humanities Research Institute, Administration Bldg. #338, UC Irvine, 9:30 a.m. - 11:30 a.m. 714/856-8180
- Feb. 5 "Simone Forti: A Life in Dance" is an interview of choreographer Forti by Sally Baynes of Cornell University, at Theatre Artaud, 450 Florida St, S.F., 8 p.m. 415/621-7797
- Feb. 19 "Transcending Technique: The Dancers Speak" is a discussion on the tension between mind and body by a panel including dancers from the Martha Graham and Twyla Tharp companies, moderated by Janice Ross of Stanford University, at 8 p.m., Theatre Artaud, 450 Florida St., S.F. 415/621-7797
- Feb. 20 "The San Francisco Stage: From Gold Rush to Earthquake" Lecture Series" presents a lecture that will examine images of women on the San Francisco stage at the S.F. Performing Arts Library and Museum, 399 Grove St., 6 p.m. 415/255-4800
- Feb. 24 "Strength and Diversity, Japanese American Women, 1885 to 1990" will present a panel discussion, "A Day of Remembrance: Japanese American Women's Stories of Life in World War II Detention Camps," at the Oakland Museum, 10th and Oak Streets, 2 p.m. 415/273-3948
- Feb. 27 "The Common Good" Reading/Discussion Group" begins in Orange County (dates revised), discussing *Beloved* by Toni Morrison. The group will meet at the Dana Niguel Library, 33841 Niguel Rd., Dana Niguel, 7-9 p.m., continuing on March 13 and 27 and April 10 and 24. 714/496-5517
- Mar 1-3 The "Growing Up in Poverty" conference will explore issues surrounding childhood poverty in California, such as homelessness and changing demographics, Hahn University Center, UC San Diego, beginning at 7 p.m. on March 1. It continues on March 2 from 9 a.m. to 4:30 p.m., and on March 3, 9 a.m. to 12 noon. 619/260-4798
- Mar. 2-4 "Spanish Missions and the California Indians" is a symposium on the California Missions and the role of Father Junipero Serra and the missionization of California Indians, at D-Q University, Road 31, Davis. 916/758-0470
- Mar. 3 "Strength and Diversity, Japanese American Women, 1885 to 1990" will present a workshop-demonstration on how to make a history quilt, at the Oakland Museum, 10th and Oak Streets, at 2 p.m. 415/273-3948
- Mar. 3 "Being an Older Woman in Contemporary Society: Inner vs. Outer Realities" is a conference at the Garrison Theatre of the Claremont Graduate School, 9 a.m. - 5 p.m., 10th St. and Dartmouth, Claremont. 714/621-8082



# CALENDAR

- Mar. 20 "America's Chinese Theater: From the Gold Rush to the Twentieth Century" is a lecture by author Jack Chen, at 6 p.m. at the San Francisco Performing Arts Library & Museum, 399 Grove St. 415/ 255-2800.
- Mar. 22 "The Challenge of Diversity: Race, Ethnicity, Class, and Gender in Higher Education" presents an opening discussion at 7 p.m. on multi-cultural awareness and obstacles to it, led by a panel of women scholars. The conference, sponsored by Women's Studies of the Claremont Colleges, will continue on Mar. 23 and 24. 714/621-8274.
- Mar. 25 "Strength and Diversity: Japanese American Women 1885 to 1990" will present a film program, "Japanese American Women: Visions in Film" at 1 p.m., at the Oakland Museum. 415/431-5007.
- Mar. 30 - April 1 "Women Artists: Sex, Power, Politics/Crossing Cultures to Map the 90's" is a three-day conference to be held at the Mission Cultural Center, 2868 Mission Street, S.F. The conference opens at 7:30 p.m. on March 30, with daytime sessions to be held on the following two days and a video presentation and performance/lecture on the evening of March 31. 415/626-2787
- Mar. 31 "Legalizing Euthanasia: Ethical Perspectives on Medicine and the Dying" is a symposium at the Mayer Theatre, Santa Clara University, 1 p.m. - 4:15 p.m. 408/554-5319
- April 17 "Gentlemen, Be Seated: The Art of Minstrelsy" is a lecture by Lenwood Sloan, a specialist on the history of Black performing arts, beginning at 6 p.m. at the San Francisco Performing Arts Library & Museum, 399 Grove St. 415/255-2800.
- April 21 "Strength and Diversity: Japanese American Women 1885 to 1990" will present a panel discussion entitled, "Textures of the Creative Life: Voices of Japanese American Women Writers," with writers Janice Mirikitani, Mitsuye Yamada, Hisaye Yamamoto and Cynthia Kadohata. At 2 p.m. at the Oakland Museum. 415/431-5007.

## New Council Members Elected

At the Council's December 1989 meeting, six new members were elected to four-year terms, chosen from a field 105 candidates submitted by members of the general public. The Council welcomes each of its new members:

Jerry S. Bathke is director of external relations at the Atlantic Richfield Company, for whom he has also served as director of Indian affairs. He holds a Doctor of Law degree from the University of Chicago.

Paul Espinosa is director of the Office of Hispanic Affairs at San Diego's KPBS-TV. A much-honored filmmaker whose credits include the CCH-sponsored *Lemon Grove Incident* and many other documentaries on Hispanic issues and culture, Espinosa holds a doctorate in anthropology from Stanford University.

Jim Kennedy is a senior program representative at UCLA Extension's Department of Humanities, Sciences and Social Sciences, where he has broad responsibility for adult continuing education programming. A journalist and filmmaker, Kennedy has received seven Emmy awards.

Samuel Mark is director of the Office of Civic and Community Relations at the University of Southern California, where he has also served as director of the Office of Hispanic Programs. He holds a doctorate in Spanish literature from the University of Southern California.

John K. Roth is the Russell K. Pitzer Professor of Philosophy and chair of the Department of Philosophy and Religion at Claremont McKenna College. He received his Ph.D. in philosophy from Yale University, and has published extensively in American studies and Holocaust studies.

Peter Stansky is the Frances and Charles Field Professor and chair of the History Department at Stanford University, where he helped to establish the Humanities Center. He is a fellow of the American Academy of Arts and Sciences, who has served as an editor of several major works on British history.

The Council also selected new officers at the December meeting. As of March 1990, Don A. Schweitzer will succeed Mort Rothstein as chair, and Francisco Jimenez will serve as vice chair. Kathryn Gaedert will serve as treasurer for the second year.

## CCH and The Common Good

(continued from page 1)

The Center convened two planning meetings, one in northern California (Berkeley) and one in the south (Whittier College). Those invited to attend included humanities scholars, labor officials, corporate executives, and CCH board and staff members. The two meetings had quite different aims and formats. At the Berkeley meeting, philosophers and economists presented their views of the common good in brief papers, to which the larger group then responded. At the Whittier meeting, we attempted to recreate the Council's grants review process. Participants brought sketches of proposals for Common Good projects, and then broke into small groups to discuss the hypothetical proposals and ultimately recommend one for (hypothetical) funding.

From these meetings, the Council learned that while the concept of the common good resists easy formulation, it provokes thoughtful discussion. Every meeting on the subject, from those of the Council's Program Committee to those of the planning groups, was lively and stimulating. As a result, the Council strongly urges potential applicants not to rely for guidance on the written announcement alone, but to contact CCH staff early in the development of a proposal and to consider an extensive planning process.

CCH also learned that the discussion of the common good flourishes when that discussion includes members of quite diverse, even antagonistic groups. Few of the organizations which might wish to develop proposals on the common good appear to have strong ties to *all* the necessary constituents. The Council is therefore offering planning grants of up to \$1000 to permit organizations to hold planning meetings with co-sponsoring organizations.

### Common Good Proposals Funded in 1989

After the initial announcement was published in January 1989, CCH received 17 applications for planning grants by April 1 and funded eleven. It also decided to make additional planning funds available to any planning grant recipient who wished to plan a joint project with other planning grant recipients.

Three of the successful planning grant recipients chose to take advantage of these additional planning funds: the Local Government Commission (Sacramento), the Community Environmental Council (Santa Barbara), and the Economics Department of Occidental College (Los Angeles). The three organizations had not considered a cooperative project, but upon reading the announcement of the planning grant awards, they had

contacted one another and decided there existed enough common ground in their individual proposals to merit exploration of a joint project. They applied for and were awarded an additional \$1000 planning grant.

What made these three proposals attractive to the Council? Based on the discussions both in Committee and Council, I think a number of features stand out. First of all, the topic — the conflicting mandates of economic development, environmental quality, and economic justice — has ramifications in almost every part of California. Second, the Council felt that the collaborative sponsorship broadened and strengthened the project. Third, the planned activities involved a wide array of groups in appropriate ways and promised wide dissemination. Humanities scholars and policy specialists will be asked to prepare issue papers for a roundtable symposium to which political and business leaders, minority community leaders, scholars, and environmentalists will be invited. At the same time, the Local Government Commission will create six focus groups comprised of California's local elected officials, business people, and leaders from community and environmental organizations to discuss issues and assumptions bearing on local land use decision making. Members of the focus groups will also attend the roundtable symposium, which will be videotaped.

An edited version of the videotape will be shown at a conference in February 1991, to which community leaders, local government officials, academics, planners, and developers will be invited. The topic will be the conflicting policy priorities for land use in California. Conference proceedings will be summarized in articles in *California Tomorrow* and follow-up activities implemented through the original focus groups and by video broadcast.

### Hopes for the Common Good

I hope this brief history of the Council's Common Good initiative makes clear that the Council did not create the initiative with a pre-conceived model project in mind. Likewise, this history of the 1989 Common Good initiative is not offered to encourage strict imitation by applicants in the 1990 initiative, but to demonstrate the Council's hopes and preferences for the Common Good initiative as they emerge in its decisions.

The environment is an area that has attracted increasing attention in recent years. We look forward to many promising proposals to be submitted at the July 1990 deadline, proposals which will teach all of us about the difficulty and importance of making environmental decisions while considering the common good.



# CALIFORNIA COUNCIL FOR THE HUMANITIES

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## NEXT PROPOSAL DEADLINE: April 2, 1990

Proposals for this deadline must conform to the 1990 Program Announcement. Send 10 copies of all proposals to the San Francisco office by the due date.

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# HUMANITIES NETWORK

Winter 1990  
Volume 12/Number 1

## REQUEST FOR PROPOSALS for grants up to \$100,000

on

## THE ENVIRONMENT AND THE COMMON GOOD

The California Council for the Humanities requests proposals for grants of up to \$100,000 on the topic of "The Environment and the Common Good." Under this topic, CCH invites proposals that will examine environmental issues such as (*but not limited to*) natural resource use, standard of living vs. quality of life, wilderness preservation, agricultural practices, offshore oil drilling, land use, and environmental protection.

What happens when such issues are addressed in terms of the common good? Discussions about such environmental issues raise not only technical questions about resource allocation and cost/benefit analysis but also broader questions about the relationship of human beings to their environment, the effect of the environment on all aspects of human life, and the ethical implications of past and present practice as well as future policy. Such questions cannot be adequately addressed by the natural or social sciences alone, but require the insights of the humanities.

CCH expects that proposals will not only explore an environmental issue intellectually, but also demonstrate a means for arriving at the common good, identifying and including the participation of those who have a stake in and responsibility for the issue. While CCH funds may not be used for partisan activities, the Council is convinced that humanistic analysis and broad-based discussion of issues provide the best groundwork for action by citizens, organizations, and policy makers. Accordingly, all projects must involve humanities scholars in every stage of planning and implementation, must centrally involve disciplines of the humanities\* and must include participation by a wide spectrum of the California public.

Funded projects may continue for up to two years. CCH funds must be matched by equivalent cash or in-kind contributions by the sponsoring organization. Planning grants up to \$1,000 are available until March 30, 1990. **Final applications are due at the CCH San Francisco office July 2, 1990.**

For Information and Application Forms, Please Write:

California Council for the Humanities  
312 Sutter Street - Suite 601  
San Francisco, CA 94108  
415/391-1474

California Council for the Humanities  
315 West Ninth Street - Suite 1103  
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213/623-5993

\*The humanities include the study of history, philosophy, languages, literature, linguistics, archaeology, jurisprudence, history and criticism of the arts, ethics, comparative religion, and those aspects of the social sciences that employ historical or philosophical approaches.